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decorated with simple patterns, which might be supposed primitive, did not still more ancient forms remain to show them derived from original imitation of real objects.

W. W. N.

A HISTORY OF THE INQUISITION OF THE MIDDLE AGES. By HENRY CHARLES LEA. Vol. III. New York: Harper & Brothers: Franklin Square. 8vo, pp. ix, 736.

That part of Mr. Lea's excellent work with which we are concerned consists of the chapters relating to "Sorcery and the Occult Arts" and to "Witchcraft." In these two chapters, containing one hundred and seventy pages, Mr. Lea gives from the sources an account of his subject, the thoroughness of which leaves nothing to be desired. He has very ably traced the history of judicial procedure in relation to sorcery, the death penalty of the Roman law, the milder condemnation of Teutonic codes, the gradual lapse of both ecclesiastical and civil censure up to the thirteenth century, and subsequent increase of severity, leading to the witch persecutions of the fifteenth and succeeding centuries. How is this reversion toward cruelty to be explained?

Here the writer cannot agree with Mr. Lea, who holds (as does Grimm) that the witchcraft of the fifteenth century was essentially a new superstition, the feature of which was the connection of the witch with Satan (the witches' Sabbath). "Historically speaking, the witchcraft with which we have now to deal is a manifestation of which the commencement cannot be distinctly traced backward much beyond the fifteenth century" (p. 492). The cause of this obscure phenomenon, he thinks, "may be traced to the effort of the theologians to prove that all superstitious practices were heretical in implying a tacit pact with Satan." "Thus the innocent devices of the wise women in culling simples, or muttering charms, came to be regarded as implying demon-worship." Inquisitors, by the use of torture, extorted from their victims confessions in accordance with their expectations. The origin of the new witchcraft was, so to speak, literary; it was a superstition discovered by scholars and adopted by the populace.

On the other hand, in opposition to this view of Mr. Lea, it appears to the writer that the superstitions concerning witches were in the fifteenth century substantially what they were in the twelfth, and that the evidence adduced by Mr. Lea to show the genesis of the ideas about witchcraft corresponds to a formed, not to a nascent, belief. Compacts with the devil ascribed to heretics of Besançon in 1180, the citation to Rome of the Bishop of Lichfield and Coventry for adoring Satan in 1300, and a multitude of other facts prove to us that the stories respecting the witches' Sabbath existed long before the time that they appear in the trials. The evidence of language, *Vaudois*, Bulgarian (*Bougre*), the German *Ketzer* (*Catharus*), taken to mean cat-worship as early as 1200; the folk-lore of Hayti, cited in the last number of this journal, in which survive, as would seem, ideas respecting the *Vaudois* (*Voodoos*) which must have originated as early as the twelfth century (the wearing of sandals, *sabatati*), point in the same direction. The severity of the fifteenth century, therefore, seems

a phenomenon of jurisprudence, not of belief ; and the ideas respecting witches have been imposed upon learned men by the faith of the people, and not to have descended to the people from the subtleties of learned men. But to maintain this contention would require a long essay ; and whatever may be thought of it, the excellence of Mr. Lea's exhibition of the facts is nowise marred by a difference of opinion concerning their explanation.

W. W. N.

JOURNALS.

1. **The American Anthropologist.** (Washington.) Vol. I. No. 2, April, 1888. The Prayer of a Navajo Shaman. **WASHINGTON MATTHEWS.** (See Folk-Lore Scrap-Book.)

2. **The American Antiquarian and Oriental Journal.** (Chicago.) Vol. X. No. 2, March, 1888. Animal Worship and Sun Worship in the East and the West compared. **S. D. PEET.** — The Raven in the Mythology of Northwest America. **JAMES DEANS.** (Creation myth of these tribes.)

3. **Science.** (New York.) Vol. XI. No. 268, March 23, 1888. Zuñi Mythology and Religion. **MRS. T. E. STEVENSON.** (Abstract of paper read before the Women's Anthropological Society of Washington.) — No. 269, March 30. The Snow-Snake and the R-Sound. **W. M. BEAUCHAMP.** — No. 274, May 4. Christmas Customs in Newfoundland. **W. F. STOCKLEY.** (Note on corresponding practice in Ireland.) — No. 277, May 25. Mythology and American Myths. **JEREMIAH CURTIN.** (Abstract of paper read before the Anthropological Society of Washington.)

4. **The Antiquary.** (London.) Vol. XVII. No. 101, May, 1888. Notes on Holy Bread. **EDWARD PEACOCK.** (Ancient rite of distributing consecrated bread.)

5. **The Archæological Review.** (London.) Vol. I. No. 1, March, 1888. Notes from Parliamentary Reports. No. I. The Native Races of Gambia. — The Physicians of Myddfai. **E. SIDNEY HARTLAND.** (A tale of the Swan-maiden type.) — Agricultural Dialect Words. I. Wiltshire. With notes by Prof. W. W. SKEAT. — The Folk-Lore Library. A Retrospective Review. (Account of old books containing popular superstitions.) — Index Notes. The Old English Drama. (Index of allusions to customs, etc.) — No. 2, April. The Language of Animals. **J. G. FRAZER.** (As represented in folk-lore.) — The Physicians of Myddfai. (Second article.) **E. SIDNEY HARTLAND.** — Index Notes, continued. — No. 3, May. The Language of Animals. (Second article.) **J. G. FRAZER.**

6. **Celtic Magazine.** (Inverness.) No. 149, March, 1888. Gold-Tree and Silver-Tree. (Tale, of the Snow-white type, with Gaelic words.) — No. 150, April. Snatches of song collected in Badenoch. No. I. Na tri coin uainne. **KENNETH MACLEOD.** (Tale, with Gaelic words.) — Hero Tales of the Gael. V. The story of Fraoch. — No. 151, May. Hero Tales of the Gael. VI. Cuchulinn.